

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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THE BUGLE.

The Normans—Polygamy.

It is but a little over twenty years, since the first promulgation of Mormonism. Now its disciples number some 300,000 or more. They have agents and missionaries in most of the principal cities of Europe, and in all the large towns of Great Britain. Says the London Journal, speaking of their missions:

Their great object is to make converts, to "gather the saints" to Deseret. From Great Britain, since 1840, 14,000 persons have been claimed to the doctrines of Mormon, and have gone forth to join the settlement. The Mormon emigration, in 1849, passing through Liverpool, amounted to 2,500 persons, all of the better class of emigrants; and it is calculated that 30,000 Latter-day Saints then remained behind. In June, 1850, there were in England and Scotland, 27,863 Mormons, of whom London contributed 2,520, Manchester, 2,787, Liverpool, 1,018, Glasgow, 1,846, Sheffield, 1,920, Edinburgh, 1,331, Birmingham, 1,909, and Wales—South Wales principally—4,332. And the Mormonite census was taken in last January, giving the entire number in the British Isles, as 30,749 "Saints." During the last fourteen years more than 50,000 had been baptized in England of which nearly 17,000 had emigrated from her shores to "Zion."

A late Plain Dealer contains a letter from a lady in Utah, setting forth half ironically and half in earnest, the evils and the advantages of the system of polygamy as practiced there. We have heretofore hardly been able to realize that this state of society did really exist, and receive defence from a sober, intelligent man and woman. But such is indeed the fact. From this communication, as well as from a private letter we have also seen, we learn that public sentiment in Utah, is overwhelmingly in favor of this practice. That to have no wife—or but one, subjects a man to contempt or loss of cast in Mormon society, while a multiplicity of wives, proportionately elevates him in public esteem. They quote the Bible as their authority, and avow that the multiplication of the true children of the church, is their object. The letter writer informs us that they are eminently successful. That the whole valley is swarming with sprightly children, and adds that the "Saints," are doing their utmost, for their education.

From Frederick Douglass' Paper.

"Sectional Slavery"—What is it?

Those who speak of localizing or sectionalizing slavery, as I have already shown, consider slavery in the States "local" or "sectional"; the inter-State slave trade, too, is "sectional" by their own showing, and they propose to "leave to the States the whole subject of slavery and the extradition of slaves." In so doing, they tell us they shall make the Federal Government "refuse itself from all responsibility for the existence of slavery."

If this is not proposing to abandon, POLITICALLY, the enterprise of ABOLISHING American Slavery, I confess myself unable to apprehend the meaning of the language employed, or the tactics of those who employ it. If the political abolition of slavery were intended by them, why not announce that intention in explicit terms, instead of using language inconsistent with any such intention?

It can be easily understood why those who depend exclusively on what they call "moral suasion," and who, believing in no compulsory civil government, do not desire any such political action against slavery as should authoritatively prohibit and effectually suppress it—it is easy, I say, to understand why such abolitionists should favor the course of those who would only sectionalize slavery in preference to those who are laboring to abolish it. A virtuous utility between them and the promulgators of the Pittsburgh platform may be very readily imagined and accounted for. But a co-operation by those who have hitherto sought the political abolition of slavery, would be manifestly in the sight of all men, a RELINQUISHMENT OF THAT ENTERPRISE; and no imputation of "suspiciousness" can prevent men, everywhere, from seeing and recognizing so self-evident a fact. It is seen and recognized already by the Scott Whigs and the Pierce Democrats, all around us.

But I leave this for the present to inquire more directly into the propriety of the language used, when men speak of slavery in the States as though it were, or could be, merely "local" or "sectional" slavery, in contradistinction from "national slavery."

Mr Sumner tells us that when Washington commenced his administration in 1689, slavery was wholly "sectional" and freedom

was "national"—just as he, and the Pittsburgh Convention, are trying to get it to be again. Well, then, let us look at this "sectional" slavery and see how it appeared at that time.

One year after the inauguration of Washington, so glorious in the eyes of Mr. Sumner, on account of the absence of "national" slavery, the census of the United States gave the items that follow:

Slaves in the State of New York	21,324
" " New Jersey	11,423
" " Rhode Island	952
" " Connecticut	3,750
" " Pennsylvania	3,737
" " N. Hampshire	17
" " Vermont	15

in all 40,370

Equal to about one-fifteenth part of all the slaves then in the United States, Massachusetts being the only non-slaveholding state in the Union. But all this was no "national" disgrace, no "national" crime, forsooth! because this slavery was all "sectional" and not "national!"

And by the census of 1810, we had only four REALLY non-slaveholding States in the Union, viz: Massachusetts, Maine, (formerly a part of Massachusetts), Vermont, and Michigan! In all the other states there were slaves. Ohio had 3, Indiana, 3, Illinois, 331, Wisconsin, 11, Iowa, 16, New Jersey, 671, New York, 4, Connecticut, 17, Rhode Island, 5, New Hampshire, 1, Pennsylvania, 61. In all the so-called "non-slaveholding States" there were 1,130 slaves! Why not the foul blot removed? Oh! It is only "sectional" and not "national" slavery that remains, and therefore it is no "national" disgrace!

If this theory of "national" and of "sectional" slavery were correct, we might congratulate ourselves with having no "national" slavery, even though ALL the States in the Union were slaveholding states, and the half or two-thirds of all the people in each of the States were slaves! The number or the proportion of slaves in each State, or in the nation, does not alter the case. The principle remains the same. And a violation of correct principle is as criminal in the toleration of slaveholding, whether few or many are held. It is even less excusable because no formidable obstacle against the suppression of slaveholding can be urged.

And now, I ask whether it be proper to call slavery merely "local" or "sectional" because it only exists in a part of the States, and not in the Federal District and Territories? If so, then we might call slavery sectional and not national (as indeed Mr. Sumner does) when all the States except one were slaveholding. By the same rule, we might call it "sectional" and not "national" if slavery existed and prevailed as it does in Georgia, in every State in the Union, provided there were no Federal District or Territories for it to exist in! Retrospect the other half of the Federal District to Maryland, as Alexandria was retroceded to Virginia—erect all the Territories into States, and the Government has relieved itself and all responsibility, for the existence of slavery—for slavery is only "sectional" and not "national." Yet those who thus teach, admit that slavery in Washington City and Georgetown would involve us in the guilt of slavery, even though it were abolished in all of the States! Drive the slaves over the line into Maryland by bringing in a bill to abolish slavery in the District, and all will be well, so far as "the nation" is concerned. If the Devil comes after the Bishop of Rochester, we will turn him over to John DeLaney! And when he comes after the "Nation," we can send him to the "States!" We have "localized" the crime instead of repressing it! Our curiously constructed Federal and State Governments have conveniently enabled us to do so! And "what is morally right is not politically possible!"

Out upon all such nonsense, I say—and out upon all platforms that find a place for it—whether from Pittsburgh or from any other pit. Other Liberty men may do as they please; but for my part, I solemnly wash my hands from the whole of it, come what may, and say what men please.

WILLIAM GOODELL.

Fillbister Movement.

We see in the columns of the New Orleans papers for the last few days unmistakable indications that the Fillbisters are laying their plans to inveigle more of the uneducated young and adventurous spirits of the South and West to certain disgrace, if not to ruin and to death. The latest of these symptoms that we have observed is the following anonymous Notice, which we copy from the New Orleans "Daily Delta" of the 20th instant:—

"NOTICE, FILLBISTERS!—At a meeting of the officers who served under General Lopez in the last two expeditions to Cuba, held on Monday evening, the 18th instant, at the Commercial Exchange, it was—

"Resolved, That all the officers and soldiers who served in the late expeditions under the lamented Lopez be requested to meet at the room over the Pearl on Wednesday evening, the 20th instant, for the purpose of organizing a regiment of volunteers to serve in the event of a war between the United States and Spain.

"Resolved, that all the papers of the city be requested to publish the proceedings of this meeting. While we offer our blood and our lives to the service of an insulted country, we ask of the press the tribute of this small place in their columns, and the full illustration of the sentiment that

"The pen is mightier than the sword."

Mr. Duncanson the negro artist of Cincinnati, who has lately painted the "Garden of Eden," has been offered \$800 for it. Rev. Jas. Freeman Clark says that he is the best landscape painter in Cincinnati.

From the Liberator. Death of Daniel Webster.

This topic must be the inevitable text of the weekly discourse of the Liberator, as well as of every other paper in the country. We are sorry that the editor is not at home, to bestow upon this task the strength of emphasis he would be sure to give it. The world would then know that there was at least one man who did not join in that chorus of flattery which Whigs, Democrats, and even Free Soilers, have united in raising over Mr. Webster's coffin. We trust that he will express his sense of what is due to him in the next paper. In the midst of a fulsome panegyric with which the air is thick, it will be comforting to feel one winning breath of discriminating truth to help clear away the fog, and to show the Dead somewhat as he will appear to impartial posterity. We shall not attempt to do justice to this topic, but it is due to the Abolitionists and to the Slaves, that it be known that they have no incentive to burn before his shrine,—that Death has worked no change in their opinion of his acts when living.

It is perhaps a natural feeling which shrinks from uttering in the sternest language, one's sense of the evil deeds of the newly dead. Even murder leaves some of its horror in the ghastly presence of the strangled assassin. But Death, while it may soften for a moment the feelings which Justice extorts towards the criminal, can work no change in his guilt, or in the permanent character of his actions. Death but sets his seal upon both, and delivers them over to the unprejudiced verdict of after times.—Nothing can be more weak or absurd than the trite apothegm "Nil de mortuis nisi bene!" Truth and Justice are the due of the Dead and of the Living. Flattery is as misplaced in treating of the Dead as Detraction. "Summum Cuique" is a better rule of action—to every man his due! And the common sense of the world accepts this as just or History would be a mere collection of lying Epitaphs.

We certainly have no praise for Mr. Webster. But that is of the less consequence, as almost every Meeting-house reeked with the most nauseous adulation on the day of his death—as every Court has responded to the lamentations of every Bar—as every organ of the Body, from the Cabinet at Washington to the Board of Brokers in State Street, have joined in one sympathizing wail,—as every newspaper has wrapped itself in the sable garb of woe—as every flag now flaps at half mast, and as these demonstrations are but the first drops that run before the inundation of Eulogy which is to come.—But we have no disposition to employ bitter words, however fit, to describe his character and his public life. The simple juxtaposition of his words at Springfield, in 1848, and those at Washington on the Seventh of March, 1850, would make all severity of language as unnecessary as it would be tame and weak. The gloomy tenor of Tacitus, or the glowing exuberance of Gibbon, could give no darker coloring to that portrait drawn by his own hand. We are content to let posterity judge of him from that picture furnished by himself, seen in the light of the circumstances of the last years of his life.

While we have no regret to express for Mr. Webster's death, we as certainly feel no exultation in view of it. If God had no pleasure in the death of the wicked, much less should man. Had we any personal hostility towards him, we might lament his dying just at this time,—for it was, surely, most fortunately timed for him. But we regard the event as one of the slightest possible importance, for good or for evil. Mr. Webster had passed the time appointed for man on earth, and his political career would have ended on the Fourth of next March, if he had been permitted to hold his office till then. The slaveholders, whom he had ruined his fame to conciliate, had shown the esteem they held him in at the Baltimore Convention, and the bitter diatribe of Mr. Mangum of N. C., just before Congress adjourned, was but a foretaste of what they had in store for him, for his treachery to the Whig party, while he was enjoying the premier ship under it, had necessarily forfeited their respect and confidence, and left him nothing to fall back upon but a paltry handful of sycophants and parasites, equally destitute of political weight and personal influence. His strength for good and for evil expired before his death.

Indeed, his political influence was never great. Even his speech of the 7th of March, though fatal to his fame, was immaterial to the result. The compromise bill with his assistance. The slaveholders really owed him no return for his service that day, for it made no difference in the issue. They were willing, of course, to have his aid, and, doubtless, were profuse of promises and flatteries to secure it; but, substantially, it was of no consequence to them. They were sure of their game before they coaxed him into playing into their hands. So, as to the effect that speech had in developing the atheistic character of the Chief Priests and Levites, of the Doctors of Divinity and Church-members, of the Northern Church, it did not make the Stuarts and Deweys and Sharps, the Springs, the Spencers, and the Lords, the moral monsters that they boasted themselves to be. It merely gave them the occasion to show themselves as they really were. It was Slavery that had been moulding their characters for years, through the necessity it imposed of reconciling its existence and its necessary enormities with the Christian Religion.

Indeed, it is curious to consider how inconsequential the forty years of Mr. Webster's public life have been. His professional career has been brilliant, and has produced results of vast profits and just reputation.—But his parliamentary success has fallen far short of what his forensic triumphs had promised. First at the Bar, he was never

more than third or fourth in the Senate. It is the cant of the hyperbolic adulation of the day to call him the "Great Statesman," the "Illustrious Statesman," &c.; but we think it would be hard to point out an instance of his statesmanship. Where is the scheme of public policy that he originated and carried through? The hand of Jackson and of Clay and of Calhoun are to be seen in the web of American history for the last forty years; but where is the golden thread that Webster has woven into the tissue?—He has never led, but always followed.—And, which seems to us fatal to the claim made for him of the character of a Great Statesman, even where he has followed, he has failed! He began his public life as an Advocate for Free Trade. He failed of success, and Protection was forced upon the country by Mr. Clay and the South. He then became the Champion of American Industry, and his labors have resulted in the Tariff of 1846. He was a strenuous friend of the United States Bank, and he, himself, lived long enough to pronounce that, too, "an obsolete idea." Even in the crowning act of his life, he did but follow his leaders. He did not invent or propose the Compromise Measures. The Fugitive Slave Law was no "thunder" of his. Mr. Clay gave the keynote of that speech, as he had of so many others, of Mr. Webster. It was a service more than he expected, but he condescended to throw his follower a morsel of praise for it.—but when it came to the serious discussion of rewards, Mr. Clay gave the vote of the South, not to Mr. Webster, but to Mr. Fillmore. The genius of Mr. Webster ever stood rebuked before that of Mr. Clay. He felt the chain, and it galled him; but though he winced under it, he wore it, reluctantly and sullenly sometimes, to be sure, to the end.

Then Mr. Webster's Diplomacy with Great Britain is cited as proof of his Statesmanship. He saved us, forsooth, from a War with England! Perhaps he did, in the sense in which a man, when put in the dilemma of "your money or your life," saves his life by giving up his money. A war with England was morally and politically impossible, under the circumstances. Neither nation wanted war, but America would have sacrificed all in depute to avoid it. As long as we live under the pacific dominion of the Southern Patriarchs, we are absolutely safe from any War for Free territory! Mr. Webster's diplomatic skill consisted in giving to England all she had the face to ask for. Had he refused to concede whatever was necessary to satisfy her, even to the half of Maine and the whole of Oregon, had he suffered the smallest cloud of War to gather on our horizon, he would have been hurried into a political annihilation from which he would have risen no more. Mr. Webster has nowhere impressed himself upon American History. He has made no mark. The country owes nothing, good or bad, to him; but it is not on such men, however loud may be the plaudits of their contemporaries, that History bestows the meed of her highest praise.

Mr. Webster adds another to the list of victims to slaveholding ingratitude. It was no evidence of his Statescraft, that he ever hoped better things from the quarter toward which he looked than he got. He was the bound victim of Slavery for his whole forty years, though the sacrifice was delayed till he was three score and ten—for he was hampered and checked and held down by the links of the chain that soreness weaves round politicians from the beginning to the end.—He sometimes struggled in it, but he never had strength to break it. He lacked the vision which a true Statesman would have had, that the time had come when Resistance to Slavery was possible and logical,—the only possible and logical career for a Northern man. Had he placed himself at the head of the Northern Movement against Slavery, he would undoubtedly have been won a hopeful aspirant for the Presidency, in the heat of an animated and honorable conflict. But he chose to be the Tool of the South rather than the Leader of the North. The South used the tool, and threw it contemptuously away. Disappointed, mortified, ashamed, heart-broken, he turned his face to the wall and died. It was the only thing left for him to do.—q.

SUMNER AND HANCOCK.—A correspondent of the Missionary Advocate says:

In one of my rambles the other day, I called at the dwelling of an aged, pious colored woman, named Nelly, formerly a nurse in my father-in-law's family, whom I have known nearly forty years. She lives in her own house, near Barker's Hill, and is now upwards of eighty years old. She knows what is going on in the religious and secular world, and has her own opinions of men and things. With unusual intelligence she converses upon religion and matters of general interest, waiting, without dismay, and with joyful hope, for a call to a better world. I found her reading the National Era, containing the admirable speech recently delivered, on the Slavery Question, by Senator Sumner. "It appears to me," said Nelly, "that the spirit of old John Hancock has got into that man."

FREEDOM TO SLAVES.—The following is from the Religious Telescope:

"To-day I saw a man from Albemarle County, Va., who had emancipated 48 slaves, and was coming into Ross County, Ohio to buy a farm and settle them on it, and to remain with them and assist them. He informed me that he could not consent to die, and leave them to be sold into perpetual bondage. He wanted to settle them where they could serve their God alone. His name is John Fowls."

Dr. Franklin, speaking of education, says: "It is a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

From the Tribune of the People. Rich.

The following letter, which we extract from the Banner of the Cross, we think has sufficient importance to warrant us in laying it before our readers, since many innocent men and women, knowing that there are active colonizationists at the South as well as at the North, are impressed with the belief that our Southern brethren do in reality deplore the existence of Slavery, if not as a sin, at least as a great social evil, and would be happy to get rid of it, if some feasible method could be devised for so doing. We think after reading the following charitable and loving epistle from the Reverend Pastor of Livingston, they may rest satisfied that "Slavery is an Ordinance of God" and slave-catching a holy duty. Let them no longer suppose that Christian ministers of the most Aristocratic Church, have any knowledge of a "higher law" than that which makes slavery a Christian duty. Can the religious men of all denominations avoid seeing in the conduct of such shepherds, why the sheep are astray. If infidelity is spreading, in despite of our innumerable churches, who is to blame? Not Tom, Paine, nor Voltaire, nor Rousseau, for but few read them in comparison with the numbers who read the lives of our slaveholding professors, who undertake to justify the institution from the Scriptures.

Perhaps, however, our Pastor may be ambitious of making converts from infidelity by the same process used some years ago with success in Ohio, where a man made a public recantation of his unbelief in a future state of existence, and gave as a reason "the sentiments of a certain minister who had argued on the occasion very strenuously in behalf of Slavery as a Bible institution." The new convert stated that he was fully satisfied of the necessity of a place of endless torment as a receptacle for ministers who could be guilty of defending Slavery from the Bible. The concluding portion of our pastor's letter is kind, overmuch, when he proffers his Christian services to Charles Sumner! Better give him up, Pastor, for we fear he is past praying for by gentlemen of your creed, and might be loth to take his chance in your company in a future state. But to the letter. Read it, and mourn for the condition of such a church.

LIVINGSTON, Sumner Co., Ala., 1852.

Sir: By this mail I return, uncut, a copy of your "Speech in the Senate of the United States, on your motion to repeal the Fugitive Slave Bill."

This speech, which came under your frank, and consequently, by your order, has, I suppose, been sent to others of my brethren whose names and addresses have been copied from the same published list of clergy from which my own was taken. As you know nothing of me, I acquit you of any design to offend me personally. You have only offered a general indignity to those Ministers of the Protestant Episcopal Church, whose homes are in the South. In the abuse of the franking privileges, you have sought to obtrude the most obnoxious sentiments, expressed in the most offensive manner, upon men who would have refused to hear them from your own lips. Men of the world deem this conduct insulting; and I am yet to learn that an injury is any less aggravated by the fact that the sufferers are forbidden to retaliate. We can only protest against such treatment. Whether our remonstrances are to be heeded by one who wantonly despises the patience not only, but the safety of the nation, is for you to decide.

My own observation, during a residence of several years in Massachusetts, convinced me that clarity to fugitive slave demands that he be returned to his master. A careful reading of Holy Scripture on the subject does not permit me to doubt that it is my duty as a Christian Minister to insist upon the obligation of masters to their slaves. This I do. Nor do I hold back any part of the counsel of God. I teach slaves that they, also, are bound by Christian obligations to their masters; obligations from which they are not released by unkindness and forwardness on the part of their masters, supposing them to be "unkind and forward," which is rarely the case.

Were I living in Boston, and should a fugitive slave come to me for protection and assistance, he should certainly have both:—protection against the arts of demagogues and fanatics, who, having used him for their purposes, would leave him to starve; and assistance to return to the condition of life, in which alone he can be truly happy. I would undoubtedly do all that man may do to make a Christian of him. This being accomplished, it would need but little argument to convince him of his duty as a Christian man—to go back to his master, and, by increased zeal, diligence, and industry, to restore, four-fold if it were possible, what ever loss might have resulted from his running away. This seems to be the rule of action prescribed by Holy Scripture in such cases. It certainly was the course pursued by St. Paul, and so far as I am informed, the clergy of the Protestant Episcopal Church throughout the United States acknowledge no "higher law." Another course may be more popular with people whose applause you seek; but we have been taught that "that which is much esteemed among men is abomination in the sight of God."

You must have known our views and feelings upon this subject; and, therefore, by causing the document which I now return, to be forwarded to us under your frank, you have deliberately and grossly insulted the entire body of our clergy.

For one, I feel it deeply. I do not like to be exposed to such impertinences. Still more deeply am I grieved by the thought that our labors for the benefit of the slave population are in any degree liable to be hindered by the interference of women, children, and men who have not the least

responsibility in the matter; who look beyond the moral and social evil, that lie at their own doors, are willing, for the gratification of a morbid or hypocritical philanthropy, to overthrow the ordinance of God, and involve the whole country in ruin.

Having thus discharged my duty, I hope to be troubled no more by you in relation to these subjects. Should it ever be in my power to render you any Christian service, you may believe me

"Your servant for Christ's sake."

The Hon. CHARLES SUMNER,
Boston.

How Slavery is Supported.

A correspondent supplies us with the following statement. We have not had an opportunity of examining the book, but from the character of the writer of the communication, we take it for granted that the statements are true. They are certainly amazing ones, and we hope they will be considered by all.—Christian Press.

A preacher amongst the United Brethren, in a conversation with me said, that he found it necessary to be very careful how he let his children read the books published by the A. T. S. He said that in a book published by the Society entitled "Line upon Line," that part containing the history of Joseph, had been so altered from the Scripture version, as to convey a wrong impression to the child's mind. I obtained the book the first opportunity I had, and the following are the results of my own investigations.

In the first place, the twelfth chapter is headed, "Joseph or the Slave." In the thirteenth chapter, line six, it is written, "poor Joseph was sold as a slave" and in line ten that a rich man bought Joseph to be his slave! On the 60th page, Potiphar's wife says to her husband, "your slave that you think is so good, behaves very ill."

In the 18th chapter, page 95, the brethren say to Joseph, "and now would we steal a silver cup out of your lord's house? None of us have taken it. If any one of us have taken it, let him die, and let all the rest be slaves to your lord." "No," said the servant, "the one who has taken the cup shall not be killed, he shall only be a slave to my lord, the others shall not be slaves." On the 98th page, The servant said to Benjamin, "you must come back with me to my lord. He was going to take him for a slave, and never let him return home." p. 97. "God is punishing us for our sins, said Judah, and we can say nothing, we must all be your slaves. No, said Joseph, not all: only he who stole the cup he shall be my slave." Again in the story of "Moses, or the pious choice," p. 113, speaking of the affliction of the Hebrews from their task-masters it says, "Moses could not bear to see the poor slaves treated so cruelly." p. 118. "Say at last they came out of Egypt where they had been slaves so long."

Lastly, on the 16th page near the bottom, "What did God say in that loud voice? You have often heard the words of a church. They are the words that God said, 'I am the Lord thy God, that brought thee out of the land of Egypt, out of the house of bondage, (or from the place where you were slaves). The indices in all but this last, are my own, these are in the book. Now nothing is plainer than that this course is designed to deceive the youthful mind, and carry a false impression favorable to propagating American Slavery. I say it is designed, for there can be no necessity for One would have thought that the compiler of that book would have been at least honest enough to let the translation given in the Bible suffice, and that he had humanity enough about him to favor a translation which would favor freedom. Indeed no favor is asked of him all that is required of him is common honesty.

The strongest argument in favor of the doctrine of "total depravity" may be found in the passage and clerical advocacy of the fugitive slave law. If Hell were resolved into a legislative body, and any of its members should have the hardihood to introduce a bill of a character so infamous, it would be unceremoniously expelled and the hisses and universal execration of Devildom.

John Bell.

The Presidential campaign has fairly opened, and politicians are endeavoring to make the candidates of the opposing party appear as great rascals as ever walked in leather. Nothing worse can be said of Messrs. Pierce and Scott, however, than that they are pledged to sustain Slavery and the damnable Fugitive Slave Law. We hear yet of no movement among the dry bones of Free-soilism in New Jersey, but it seems to us that the constant "spitting upon the platform" of both parties, will render them very unsafe footing for the former occupants of the Buffalo Platform. For our own part, so long as the Constitution of the United States recognizes, sustains and perpetuates Human Slavery, we are precluded from all action under it, and feel bound to use our utmost exertions to secure its overthrow.—John Bell.

TO ATONISH THE NATIVES.—Among the articles of "conciliation" with which Commodore Perry intends to make a demonstration on the good feelings of the Japanese, is an immense number of useful and ornamental curiosities. Among them a locomotive and ten miles of railroad iron, a telegraphic apparatus with wire sufficient to lead from the Emperor's Palace to one of the principal towns, an apparatus for taking Daguerreotypes, a magnificent large for the Emperor, and some fifty boxes of domestic goods of all kinds and descriptions.

FIFTEENTH ANNUAL MEETING
OF THE
PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The Pennsylvania Anti-Slavery Society convened in its Fifteenth Annual Meeting, at the Horticultural Hall in West Chester, Touch mo. 25th, 1852.

The President of the Society, James Mott, at 11 o'clock, took the chair and called the meeting to order.

In the absence of the Recording Secretary, on motion of J. M. McKim, C. M. Burleigh was appointed Secretary, and Dr. J. A. Rowland and Alice E. Hambleton Assistant Secretaries.

Lucretia Mott remarked, that on coming together after a year's separation, it is natural that our religious feelings should be excited.—She therefore proposed a brief period of silence.

After a short silence, Lucy Stone said:

Though this is the first time I have been among you and most of your faces are strangers to me, I recognize in you, the long tried and true friends of the slave, who, on the frontiers of slavery, and through pecuniary trials, have been faithful to him. While the world around you has been scrambling for power, honor and gain, you have known that there is a higher power and honor, and a richer wealth, which moth and rust cannot corrupt, nor thieves take away. You have worked so well, know the need of continued and increased labor. There are more slaves now in our country than ever before; slavery is stretching out its territory and increasing its markets, and gaining more power. But while this is true, we also have cause for encouragement. While the political parties are bowing to the demands of Slavery and the religious sects are joining hands with them to send the poor fugitive back to a life of torture and woe, we have new recruits coming to our help. Men and women before inactive and silent, are coming as our co-workers, bravely to contend against the Wrong, while the slave's enemies are only one falling and going to that bar where they must answer for their wrongs to him. Let us find where our strength is; in the arm of Him who is higher than the highest, and stronger than the strongest; then though hand join in hand their power shall be broken. A single human thought is stronger than they.

Lamartine said of Wilberforce, that he went up to the throne of God with a million of broken fetters in his hands. Let us labor to bear with us such trophies of our Edicty. There are fetters to break, not in the South alone, but in your own State. It has been truly said that slavery has made it into another Guinea Coast. We want to see the people repudiate the Fugitive Slave Law. I want to see here such scenes as I saw at Syracuse in the great meeting to commemorate the rescue of Jerry from his hunters. [Here followed a touching narrative of the meeting between Captain Drayton and Frances Russell, one of the 77 fugitives of the Schooner Pearl, and a sister of Emily Russell, who started herself rather than be sent to the New Orleans slave market.] The speaker went on to make an impressive appeal for anti-slavery labor, enforcing it with pertinent facts and appropriate quotations. She did not agree with Gerrit Smith that this nation had shined away its day of grace, and that its reform was hopeless; but she believed that if all who recognize the wrong of slavery would join hands in the work we might ere long present our country to the world, redeemed from this crying sin, a nation truly free and just. It only needed the firm purpose and steady toil; the faith and purpose that flattery cannot seduce, nor persecution daunt. Abolitionists must be men who "would not flatter Neptune for his trident, nor Jove for his power." They need that courage which, when the trial comes, as at Christiana, will be firm, by which they will choose the prison, or be hung, rather than falter.

The Treasurer reported the receipts of the year as amounting to \$721.51, and the disbursements as \$673.23.

On the resolution to publish the report in pamphlet form, a spirited discussion sprang up on the propriety of admitting that the wrong, the wickedness of slaveholders might advance the cause of freedom.

Third day Morning.

The Society met as adjourned, the President taking the Chair. The minutes of yesterday's meeting having been read by the Secretary, the motion to publish the annual report in pamphlet form was adopted unanimously. The business committee, through its chairman, Oliver Johnson, presented the following resolutions:

1. Resolved, That, under a deep sense of our dependence upon the God of Justice and Truth, in whose strength alone we are qualified to engage successfully in a moral conflict with oppression and wrong, we joyfully embrace the opportunity now afforded us to reaffirm before our country and the world, in the light of another year's experience, our abiding conviction of the soundness of the principles upon which our society is based, and of the wisdom of the measures we have hitherto pursued for the overthrow of slavery.

2. Resolved, That however visionary our plans and purposes may appear to those whose sense of justice is blinded by interest or warped by passion, and however our motives may be impeached or our reputation assailed, we must continue to proclaim in the ears of our countrymen the duty and safety of immediate emancipation, and the right of the slaves to freedom and a home upon the American soil.

3. Resolved, That we reject as absurd and impious, the doctrine so often promulgated from the Pulpit and the Press of this country, that there is a conflict between the claims of abstract justice and the rights of the slaves on the one hand, and the interests and welfare of the people on the other; and assert, on the contrary, the Divine law of Human Brotherhood—that what justice demands for the oppressed, it demands not for their sake alone, but for the conservation of free institutions and of all that pertains to

the rights and the happiness of the whole people.

4. Resolved, That he is neither a true patriot nor a true Christian, but an enemy to God and the human race, who teaches his countrymen to enslave their fellow-men in order to ensure the stability of a free government, and to restore the fugitive slave to his master in order to fulfill the compromises of the Constitution; and that if there be any sacredness in the commands of God, or any truth in the monuments of history, the direct tendency of such teachings is to deaden the sympathies, harden the hearts, and blunt the moral sense of the people, and lead the nation to swift destruction.

5. Resolved, That we have signal cause for rejoicing in the fact, that the dark and threatening cloud which hung over our pathway at the time of our last Anniversary is now happily dispelled; that the efforts of the Chief Magistrate of the country, and others in authority, to revive, for the defence of chattel slavery, the odious doctrine of Constructive Treason, to put down the anti-slavery movement, and blot out the hopes of the enslaved by the terrors of the hangman and the gibbet, have proved abortive; and that the American People are becoming slowly but surely imbued with a sentiment of abhorrence of slavery and are gradually opening their eyes to the truth that its existence is as incompatible with their own interests and welfare as it is with the law of God and the inalienable rights of its victims.

6. Resolved, That we pronounce the Fugitive Slave Law a masterpiece of Legislative iniquity, infamous alike in its origin and objects; that the attempts of the two great political parties of the country to make it a "fundity," to silence all discussion of its provisions and all opposition to its inhuman workings, are an insult alike to the intelligence of the American People and the spirit of the age; and that, in view of the utter impotency of all such efforts and of the constant increase of anti-slavery agitation, we may well indulge the hope that, by the night of a Public Opinion more potent than any legislative decree, it has become practically a DEAD LETTER upon the statute book.

7. Resolved, That, in the failure of Daniel Webster, Millard Fillmore, James Buchanan, Geo. M. Dallas, Lewis Cass, and Stephen A. Douglass, to secure a nomination for the Presidency as the reward of degrading and competitive subservience to the slave power, we witness a signal exhibition of retributive justice, and that notwithstanding the Conventions of the Whig and Democratic parties made slavery the "head of the corner" in the construction of their respective platforms, we have occasion to rejoice in the fact, that large numbers of the people who belong to those parties at the North are giving unmistakable indications that they do not mean to be bound by the pledges of their leaders, and that whoever may be elected to the Presidency, they do not intend to relinquish the freedom of speech and the press, nor bow their heads under the yoke of the slaveholders.

8. Resolved, That independent of all questions as to the meaning of particular clauses of the Constitution, and whether it be admitted or denied that it contains certain guarantees for the benefit of slavery, the effort to establish a Union between States that are slaveholding and States that are free must in the nature of things be abortive, since the legislation demanded by the former is diametrically opposed to that required by the latter; and therefore we reiterate the doctrine of the American Anti-Slavery Society, "NO UNION WITH SLAVEHOLDERS."

9. Resolved, That the scheme of African Colonization, as prosecuted by the American Colonization Society and its auxiliaries, being founded upon an unreasonable and unholty prejudice, and virtually denying, as it does, the equal brotherhood of those who wear a dark complexion, continues to excite our deepest abhorrence; and that, in view of the extraordinary efforts of its supporters to impart to it new life and vigor, and especially in view of the sanction recently given it by the Legislature of Pennsylvania in the conditional contribution of funds to its treasury, we deem it our duty to lift up anew, and with undiminished earnestness, our testimony against it, and to claim for our colored fellow-citizens, both bond and free, the right to life, liberty, and the pursuit of happiness upon their native soil.

10. Resolved, That, in view of the increasing willingness of the people of our State to read anti-slavery books and papers, and to listen to anti-slavery speeches, it will be our duty during the coming year to make a vigorous effort to extend the circulation of *The Pennsylvania Freeman* and other anti-slavery journals, and sustain as many qualified lecturers as our ability will allow, that by these means the gospel of anti-slavery may be widely diffused, and our State and Nation be redeemed as speedily as possible from their bondage to the Slave Power.

Lucretia Mott moved the adoption of the first resolution. Chandler Darlington remarked that the resolution commended the wisdom of the measures the Society has hitherto pursued. The Society had changed its measures since its formation. It formerly went for political action but now it condemns it. How then can it approve the wisdom of its former measures?

Oliver Johnson replied, that the Society did not disparage political action, except such as is inconsistent with anti-slavery fidelity. It did condemn such action, under the Constitution of this Union, as tends to sustain its pro-slavery Compromises, but no other. He saw no evidence that we had changed our ground in any other way than that we had found a new application of our principles, another bond holding us to the slave system.

Ch. Darlington said the Society had once encouraged voting, but now discouraged it. The Declaration of Sentiment had commenced political action.

C. M. Burleigh saw no inconsistency in our approval of our past course of action, admitting that we had changed. Our aim from the beginning had been to clear ourselves from all responsibility for Slavery, and take the most effectual course for its abolition. If in our progress we had found that for this end we must change our action in some respects, that very change was proof of fidelity to our cause, and matter for future commendation. But the Society had never commended voting nor encouraged it. An incidental approval of political action was very far from an approval of an

Anti-Slavery party, or of voting at all under the Constitution of our country. There were other kinds of political action besides holding office or voting men into office.

Mrs. Mott believed the Society had never pursued the measure of voting. Our measures, as described in the Declaration of Sentiment adopted at the formation of the American Anti-Slavery Society was to form Anti-Slavery Societies, to send forth agents; to circulate books, tracts and periodicals; to seek to enlist the pulpit and the press in the cause of the suffering and the dumb; to aim at the purification of the churches from the guilt of slavery; and to encourage the labor of freemen instead of slaves. Nothing was said of voting, and probably nothing was thought of it.—Whatever acts upon the parties and politics of the country is thus far political action. Our exhibition of the political and economical evils of Slavery and advantages of Freedom, our exposure of the aggressions of the slave power in and through the government, are such.

W. L. Garrison said: Being the author of the Declaration of Sentiment, I may be supposed to know its meaning as it lay in the mind of the author. It laid down certain great principles and general measures, but it could not define every duty or measure which lay before us. It left it to each successive hour to reveal its peculiar duties in the light of these principles. We could not see the end from the beginning. Our duty was to see it that we, in no way, compromised the rights of the Slave. Our friend will not say that the Declaration of Sentiment requires us to do a pro-slavery act. On the contrary, it lays on us the strongest injunctions to make our position, our words and action, our entire influence, anti-slavery. We resolved to attempt the purification of the church; but who believes that this implied that we must become church-members? So we resolved to aim to purify the government, but did this any more imply that we must become members of the government? Every man must judge for himself of both these relations, whether they would compromise the rights of the Slave or not. To his own master he must stand or fall.

The position of this Society upon the Constitution is well known. We hold that it contains certain wicked compromises of the rights of the Slave. It gives the Slaveholders a political representation for their slaves, thus bribing them to hold and multiply their human chattels. I cannot swear to give such power to Slaveholders. Does our Declaration of Sentiment require me to do it? On the contrary, its principles and spirit forbid such an oath. So of the obligation to put down a slave insurrection and return fugitive slaves. To be faithful to the principles of that Declaration, I must stand outside of a government organized upon pledges to do such acts. So if I find that the church of which I am a member is pro-slavery, as I recognize its Christian character by that membership, I must stand outside the church.

Yet I may exert both a political and religious influence. He is not the only politician who votes. That man is the greatest politician who exerts the greatest political influence, who does most to shape the character and policy of the government, though he never votes. Our friend need not be apprehensive that we shall cease to influence the government when we cease to vote. No persons are more vigilant of the action of the government and the political parties than the non-voting abolitionists.—I believe none do more to make Free Soil votes. Where are the most Free Soil votes cast? As a general fact, just where there are most abolitionists disfranchised for conscience' sake and the slave's sake.

The Devil of temptation always says, "Do a little evil to do a great good. It is the best we can do under the circumstances. They are bad. I wish they were better, but we must take them as they are and yield to them." Now this is false and fatal counsel. I have no right to take a false position, or do an immoral act to put down Slavery.

Why should not abolitionists be satisfied with their principles and position? Their principles are acknowledged by the nation and the church as true, though they do violate them daily. The abolitionists are honest men, their opponents are dishonest; the abolitionists are consistent, others are inconsistent; they are pious and christian men; their enemies are impious and unchristian. Both we and our opponents assert that all men are created equal. We try to carry out the principle, and they treat it with contempt and disregard. This Anti-Slavery movement is a new advent of Jesus of Nazareth. In it he is appearing new to the people and church. The rulers have not believed on it. Capt. Rynders and his ruffian lack, mob it. The parties and churches and mobs are combined to crucify the Anti-Slavery Messiah.

You may not look for the true Christian church, or the true Christian ministry outside the Anti-Slavery cause. It is animated by the same spirit and sustained by the same power, as was the great Christian Reform of eighteen centuries ago. God is moving in it, and therefore nothing can intimidate us or stay its progress. When a man like Daniel Webster seeks to crush it, he lifts his puny arm against God.

We have seen much during the past year to encourage us. Even in the actions of the Baltimore Conventions there are hopeful signs.

It is a significant and instructive fact that every candidate for the nomination who had sought the office by extraordinary devotion to the slave power was defeated. It is well known also that Gen. Scott was not the candidate of the South. For fifty-three balloting they went in a body for Millard Fillmore, and for the first time the North stood firm and triumphed. This is no reason that any abolitionist should vote for Scott, but it is still a mark of progress. Then, that sixty-six men should vote against the Whig platform with the certainty that their success would insure the defeat of their party,

is unprecedented in the history of the two parties of the country.

We cannot vote for either Scott, Pierce, or Hale, for neither occupies a position in which an abolitionist can stand. Neither the Free Democratic Party nor Mr. Hale demands the abolition of the slave representation or the provision in the Constitution for the returning of fugitive slaves. It is true they call for a jury trial for them; but is this anti-slavery, to give to a jury the power to doom innocent men and women to slavery? Never can we in the remotest manner acknowledge such a right.—What matter is it to the fugitive, whether a jury or a commissioner delivers him to his hunter? It is our duty and purpose to claim liberty for the slaves, and deny the right of any power, through any forms, to send back to slavery those who have fled from it.

The first resolution was adopted, and resolution 2, was taken up and read, and ably discussed by Mrs. Mott, Wm. H. Topp, of Albany, N. Y. and Thomas Whitson.

The importance of Abolitionists pressing more upon the public mind the great foundation principle, *Immediate Emancipation without expatriation*, was urged.

Mr. Topp condemned in strong terms the Colonization Society, and spoke with the earnestness and feeling learned from a painful experience, of the cruelty and injustice towards the people of color, fostered by that Society, calling upon every abolitionist to maintain not only the right and duty of immediate emancipation, but the right of every colored man to a home here as a freeman upon his native soil.—He stated that he was a member of the Free Democracy, and should vote for Mr. Hale, and with an impressive sincerity and candor of manner he briefly gave his reasons for so doing, desiring to hear this matter further discussed, that he and other sincere Abolitionists in his position, might be set right, if wrong.

Thomas Whitson replied forcibly to the inquiries of Mr. Topp, showing that an adherence to the U. S. Constitution was incompatible with the principles of *immediate emancipation*, as that was a compact to protect slavery for a time longer. When we organized a jury, he continued, to try the right of a man to freedom, we compromise that principle. We should never permit the question to be considered. It is blasphemous to consider it. I would as soon be consigned to slavery by Ingraham as by a jury. There is doubtless a great difference between the character of the Free Democratic candidate and that of Pierce or Scott, but in the position of agreeing to wrong they are alike. They all compromise principle for the present advantage to their party. If all the world would vote a wrong principle right, or a right principle wrong, it would do nothing to prove it true. The pirate himself does not perpetrate a greater outrage than Ingraham.—Any one of us would choose death rather than that fate. Our principles compel us to reject the religion and the politics which sanction such abominations. We demand the liberty of man, law or no law, Constitution, or no Constitution. I see men whom I love, men who are too good for their position, joining in political action under this Government. But this is a question of principles not men. The Constitution protects the institutions of the several States, Slavery included, it delivers the runaway slave to his master. Now if the contract is good, let us keep it in good faith; if bad, let us discard it openly.

Some allusion being made to Charles Sumner, one of the audience asked if Mr. Sumner did not procure the release of Capt. Drayton and Sayres?

Mr. Garrison replied: What if he did? Does it prove his position sound as a Senator of the United States, or that it is moral act to swear to sustain the Constitution? A man may do many good and anti-slavery acts, while his position is pro-slavery.

God forbid that I should take a leaf from the laurels of Mr. Sumner, but honor should be rendered to whom it is due. While much credit is due to Mr. Sumner for his efforts for the release of Capt. Drayton and Sayres, that release was not primarily owing to him. Paradoxical as it may seem, those men were probably largely indebted for their deliverance to Lewis Cass and Stephen A. Douglass. These gentlemen had made eloquent speeches in favor of the intercession of this Government for the pardon of O'Brien, Meagher and Mitchell. The Massachusetts Anti-Slavery Society, by kindling a back fire upon Slavery, sent a memorial to the Senate asking for similar action in bringing Drayton & Sayres. This memorial Mr. Sumner, to whom it was sent, never presented. But a few days later, while he had it in his pocket, Senator Clarke of Rhode Island presented a memorial precisely similar, from anti-slavery men in R. I., which was respectfully received, referred and reported on. Mr. Sumner remained in Washington from December to April, without ever calling upon Capt. Drayton and Sayres, or expressing in any way to them his sympathy for them. In the mean time active efforts were made by their friends in many parts of the country to procure their pardon, I forbore, in the Liberator, to criticize Mr. Sumner's silence or his neglect to present our memorial, until one of the petitioners wrote to me for information respecting it, and I published his letter with brief comments.—Then Mr. Sumner went to Drayton and Sayres and represented to them that it would be inexpedient to present the memorial, and they of course yielded to his advice. Then he went to the President, and he consented to grant the pardon, if his power to do so were proved to him. Mr. S. furnished a satisfactory argument and the pardon was granted. Mr. Garrison continued at some length in support of the resolution, showing immediate emancipation to be the only Christian or safe principle for the Slaveholder.

The President stated that the pardon of Capt. Drayton and Sayres was due in a great measure to the efforts of Capt. Drayton's wife, who spent weeks and months in going to the prosecutors and procuring their consent for his liberation. Prof. Cleveland of Philadelphia had also been very active in his exertions for the same object.

J. M. McKim added that no man had been more untiring and faithful in his exertions in behalf of these prisoners, than our late friend Nathan Evans, who should never be forgotten in the acknowledgments for their release.

Mr. McKim alluded also to Mr. Topp's remarks on political action, expressing much pleasure at their spirit. It was the spirit of many others, who took similar ground. The partisan spirit is passing away. Now our difference is of opinion merely; and sometimes not even that. Some of our voting friends confess that we are right in principle; but they cannot resist the temptation to vote under the peculiar circumstances of every election. Expediency is their plea; so it is with Whigs and Democrats. But upon grounds of expediency alone our course is wise. Its policy is clear as its principle. Our numbers are insignificant and contemptible compared with the great parties. As moral reformers, our power depends not on numbers, and though few, we are mightier than they. But instead of swing the South by a display of numbers at the ballot-box, we only show our weakness. Such a display misrepresents the abolitionists. The South regards it as the whole anti-slavery force; whereas if we made no display of numbers, our power and numbers would be estimated by the proofs of our influence. Therefore, if any party has a right to complain of bad policy, it is we who may do it of our political friends.—Their action has done our cause serious damage. In the beginning of our movement we took no ground upon voting, and said little or nothing about it, but left every man to vote as he pleased. In the progress of our movement, new duties have been shown us, and among them that of going out of pro-slavery parties and a pro-slavery government. Yet in some sense we are all politicians. We deal with government, laws, parties and politicians, and they feel our influence. The Free Democrats of Syracuse, N. Y., were unwilling for Lucy Stone to leave there to attend our meetings, for they said her speeches made the people so abhor slavery, that while she persuaded some Free Democrats to be consistent abolitionists, she induced more Whigs and Democrats to become Free Democrats.

Mr. Garrison said, that of all the Free Soil members of Congress, Mr. Giddings was the most faithful, and that he was always ready to welcome such speakers as Parker Pillsbury and Mr. and Mrs. Foster, as lecturers in his district; for though they did not spare him, they made an anti-slavery sentiment there, which would sustain him. He knows that they are unsurpassed in beating the bush, and he is very adroit in catching the birds. Jesus said, "If I be lifted up, I will draw all men unto me." So, if we stand on the high ground of principle, we shall raise them around us; but if we stand on the dead level of expediency, we can raise none above it.

J. M. McKim pointed to the fact that while we had been charged with throwing away the staff of accomplishment, our meetings here, in New York and Boston, were larger and more effective than political anti-slavery meetings.—What Free Soil man wishes that we should abandon our position? Who of them would have Mr. Garrison go into a political party? James G. Birney was once a powerful advocate of our cause; he became a politician, and he is now a dead man, morally.

W. H. Topp said, I don't go for expediency, but for moral principle. I vote because I think I can do good by voting. Convince me that principle forbids me to vote, and I shall take your ground. I would not have Mr. Garrison join our party, because it would be coming down for him, and he can do more good where he is. Birney has fallen, and as he has said, is dead, morally and politically, too. The position of the Free Democrats is not well understood. Their platform demands the entire abolition of slavery where Congress has control.

Mr. Garrison remarked, that while Scott and Pierce had accepted the platforms of their parties, Mr. Hale had not accepted that of his.

Mr. Topp replied that Mr. Hale was understood to approve it. Gerrit Smith had urged the Liberty Party to nominate Mr. Hale, and he must have known Mr. Hale's views or he would not have done it. I know the preaching of Lucy Stone at Syracuse has done good, in bringing Whigs and Democrats out of their parties into ours, and I wish you all to continue your work.

On Motion of Mary Grew, it was voted that the subject of Finance be made the order of the day at half past three o'clock this afternoon, and that E. F. Pennypacker, B. C. Bacon, Edward Webb and Abby Kimball, be the Finance Committee. Adjourned to 2 P. M.

A CALL

For a Woman's Rights Convention to be held in Mr. Gillett's Mercantile County, Ohio, on the 16th and 17th days of November, 1852.

At a meeting of both sexes held in this county in June, last, for the purpose of taking measures to agitate, investigate, and bring before the people of Morrow county, the subject of EQUALITY OF THE SEXES, technically termed Woman's Rights, we were appointed a Committee for calling a two day's Convention in this county, in November next; for the purpose of giving the people an opportunity of hearing the subject fully discussed by able Speakers, and its true merits truly and candidly investigated.

We have made arrangements for holding said Convention on the 16th and 17th days of November next, and have secured the services of several distinguished Speakers, such as Mrs. E. OAKES SMITH, Mrs. EMMA R. COE, and Mr. L. A. HINE, all of whom, with several others, are expected to be present and address the Convention.

The subject of Human Rights is one which at the present time is claiming the attention of people of all nations—is convulsing to its very centre the mighty world of mind—and causing the Princes and Potentates of Despotism to tremble on their tottering Thrones; and the displacement of this cause, denominated Woman's Rights; which concerns one half of the human race directly, and the other half indirectly—is being extensively agitated in different parts of our Country, and is enlisted the sympathies of many of the most talented minds of the age, and as it strikes at the very foundation of the Society, seeking to establish a new, in which the errors of the past shall be cast off—it should interest the attention of every member of community.

We therefore earnestly call on all of both Sexes, and every class, to come up, in the spirit of candid inquiry, to the Convention, and aid us by the wisdom of their counsels. Our platform will as ever, be free for all who are disposed to discuss the subject with seriousness and candor.

J. L. ANDREWS,
C. C. STRONG,
SARAH JOHNSON,
RUDOLPH L. CHASE,
NATHAN H. HALE,
Committee.

To the friends of Free Discussion.

The undersigned solicitous for the advancement of the cause of Truth and Humanity, hereby invite all who are friendly to free discussion, to attend a Convention to be held at Salem, Ohio, on Sunday, Sunday and Monday, 27th, 28th, and 29th of November next, for the purpose of freely and fully canvassing the ORIGIN, AUTHORITY AND INFLUENCE OF THE JEWISH AND CHRISTIAN SCRIPTURES.

This invitation is not given to any particular class of Philosophers, Theologians or Thinkers, but is in good faith, extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural Revelation has been given to man; many others who deny this, and a large number who are afflicted with perplexing doubts—trembling between the silent skepticism of their reason and the fear of absolute denial. In issuing a call for a Convention we have in view the correction of error by which party sever entertained, and the relief of those who stand between doubt and fear from their embarrassing position.

Some may have no doubt that the Jewish and Christian Scriptures have subserved an important end, and yet believe that their mission is nearly completed and must be superseded by a new dispensation; some may believe that their influence has been prejudicial in every respect, and that they have been a curse rather than a blessing to mankind, others may believe them a perfect record of the Divine will to man—good in the past and for all time to come; and others still may deny the plenary inspiration of the Bible, discarding much of the Old Testament, and receiving most or all of the New. Still such diversity of opinion instead of prejudicing the interest and good results which ought to attend such a Convention, will rather tend to increase its interest and enhance its value to the cause of Truth.

Doubtless a free interchange of thought is the best mode of exciting inquiry and of arriving at the Truth.

"He who has a Truth and keeps it,
Keeps what good to him belongs;
But performs a selfish action
And his fellow mortal wrongs."

We invite, therefore, all who feel an interest in this question, without distinction of sex, color, sect, or party, to come together, that we may sit down like brethren in a communion before the altar of intellectual and spiritual Freedom.

JOSEPH BARKER, Milwood, O.
L. A. HINE, Cincinnati.
THOMAS SHARP, Salem.
WM. WATSON, Lowell.
JOSEPH SMITH, New Brighton, Pa.
MILO A. TOWNSEND, "
SAMUEL BROOKS, Salem, O.
T. D. TOLMISON, "
SARAH MALLAN, "
JAMES BARNABY, "
M. R. ROBINSON, "
MARY L. GILBERT, Marlboro.
HENRY C. WRIGHT.
DAVID L. GILBERT, N. H. Garden.
ESTHER ANN TUCKER, "
NATHAN CALVERTH "
LAURA BARNABY, Salem.
HARRIET N. GORRY, Parkman.
K. G. THOMAS, Marlboro, O.
GEORGE PIERCE, Bar, Pa.
WM. LLOYD GARRISON, Boston, M.
L. V. BIERCE, Akron, O.
WM. E. LUKENS, Putnam, O.
CYRUS MERIAM, "
BENJAMIN MEYNER, Zanesfield,
ABRAHAM ALLEN, Oakland,
CAFA W. ALLEN, "
JACOB WALTON, Adrian, Mich.
THOMAS CHANDLER, "
ELI NICHOLS, Watlington, O.
ORSON S. MURRAY, Fruit Hills,
CHAS. K. WHIPPLE, Boston, Mass.
LOTT HOLMES, Columbiana, O.
WILSON S. THORN, Youngstown,
ALFRED WRIGHT, Dorset, O.
RUMSEY REEVE, New Lyme, O.
J. W. WALKER, "
MONTAGUE BRETTELL, Rome, O.
EPHRAIM REED, Tecumseh, Mich.
TYLER PARSONS, East Boston, Mass.
JOEL P. DAVIS, Economy, Ind.
L. M. DAVIS, "
OWEN THOMAS, N. Manchester, Ia.
MARY THOMAS, "
LUCY STONE, West Brookfield, Mass.
JOSEPH CARROLL, Ravenna, O.
J. E. THOMAS, Salem, "
T. E. VICKERS, "
OLIVER JOHNSON, Cleveland,
LEVANT JOHNSON, Bainbridge,
SARAH C. JOHNSON, "
ALANSON BRIGGS, "

